

THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

VOL. VIII.]

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NO 14.

THE LILY.

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All communications designed for the paper or on business, to be addressed to

Mrs. MARY B. BIRDSALL.
Editor and Proprietor.

Found! Found!! Found!!!

Found! found! found!
Pleasure in a thousand sources,
In the rippling water courses.
Wand'ring onward through the meadow,
Glancing in the light and shadow;
In the little perfumed flowers,
Blooming in the woodland bower,
Telling us with dewy voices,
How the pure in heart rejoices;
In the merry voice of childhood,
Ringing freely in the wildwood,
Singing songs of joy and gladness,
Mingling never tones of sadness.

Found! found! found!
Happiness in daily living,
Happiness in freely giving,
From our store some gentle blessing,
Word or smile or light caressing;
If we but some sorrow lighten,
If we but some dark path brighten,
If we touch a tone or feeling,
In the heart that was congealing,
We have found the truest pleasure,
For it lessens not our measure,
Unto us is freely given,
Still the store is great in heaven.

Found! found! found!
Pearls of goodness by the wayside,
Hidden in some quiet lifetide;
Fairer, sweeter, are their shining,
Than the ones in proud braids twining;
Pearls of meekness on the spirit,
Which the loved of God inherit:
Glorious in their silent gleaming,
Though so humble in their seeming—
Off'rings on the shrine of duty,
Full of nobleness and beauty,
Wisdom, love and gentle kindness,
Found before, but for our blindness.

Found! found! found!
Balm for hearts so sorely needing,
That with anguish wild are bleeding,
Till the earth has seemed so dreary,
And the spirit faint and weary;
Precious balm is found in heaven,
For the hearts with world strife riven,
On arriving at the portal,
Where we put off this vain mortal,
Spirits pure as snow-flakes falling,
That had listened to God's calling
Before had found such pleasures never,
Peace and rest and joy forever.

HATTIE HEATH.

Providence does much to save us from real evil,
but we must save ourselves from imaginary ones.

From the Elyria Democrat,
ELYRIA, April 14, 1856.

MR. EDITOR: Were it not that there is an important principle involved in the question at issue between us, I should not condescend to write another article for your columns. But notwithstanding you have written "Finis," if it was due to me to admit my last article, you surely cannot refuse to admit the following, in reply to some remarks in your article of Feb. 20th; inasmuch as you in that article challenge me to show you wherein our laws reduce women to poverty and degradation. It is due to me also, as you accuse me of tautology, that a review of the controversy should be given. However, I shall not present a cursory review of the point at issue. As regards the merits of the argument, I am willing to leave it to the decision of the intelligent readers of the *Democrat*.

In your first article you say, "If we wished to degrade woman to that level of contempt which the females of some nations occupy, we would ask that immediate measures may be taken to have the word male erased from our State Constitution.

In my rejoinder, I ask where, and in what nations are females more degraded than are a large portion of the females of the United States? and I furthermore assert that the laws of Ohio place married women nearly on a level with the slave women of the South, and that notwithstanding some men are better than the laws, the condition of many of the married women of Ohio, and widows, reduced to poverty by the laws of the State is deplorable. In your reply you quote the above, but evade the question contained in the first clause, and proceed to say:

"Mrs. Swift will find numerous apostles ready to advocate her claims to the right of suffrage if she succeeds in establishing the truth of the statements above quoted."

I met that by saying that I deemed it not a pleasant task to expose the degraded position occupied by many of the females of the United States, and believing, as I said, that as a professed anti-slavery man, you were ready to acknowledge the degraded condition of the slave women of the South. I waived that point, deeming argument or facts to prove it superfluous. In your next article, to my surprise and regret, you again evaded the question, by omitting the clause which refers to the slave women, and ignore her wrongs, inasmuch as you say:

"We deny that any portion of the females of the United States are degraded by our laws."

Again, you say—

"It is very easy to make assertions, but stern facts sometimes spoil the argument."

I make no pretensions to logic, lore or literary attainment, but shall endeavor to refute your assertions by presenting *stern facts* to prove that not only a portion, but all the females of the United States are degraded by the laws. And first, let us look at the condition of the poor slave women of the United States, and as a specimen of your consistency, I will quote from your own article. In contrasting the condition of the races,

you say—

"Slave women labor in the field, are half fed

and half clothed, whipped, and sold like beasts of burden; are forbidden to read, and are compelled to submit to the personal indignities of a brutish master."

Are not then a portion of the females of the United States degraded by our laws? Let the history given in the *Key of Uncle Tom's Cabin*, page 155, of the Edmonson family, answer. Let the history of the beautiful Emily Russet, who was a resident of Washington city, and held there as a slave under the laws of the United States, and who, because she was a fine-looking woman, was valued at \$1,800 by the slave trader, answer. Well might Harriet B. Stowe exclaim, "Hear, O Heavens! and give ear O Earth! let it be known in all the countries of the earth, that the market price of a beautiful Christian girl in America is from \$1,800 to \$2000."

Flatter not yourself Mr. Editor, that all the degraded slave women belong to the African race. No, indeed; the beautiful white girl whom I saw at Cincinnati last fall, who was a few months since a slave, prove that the Anglo-Saxon race shares with the African the degradation imposed upon the slave women. Again you assert:

"There is no nation upon earth where the females enjoy more exalted privileges in all that relates to their interest social, moral and political, than in the United States."

Admitting that to be true, it only proves progress. But I ask you again to show where, and in what nations more degraded than are a large portion of the women of the United States.—Again, in reply to my assertion, that legally the husband is master of the wife, to all intents and purposes, you reply, "Legally that is not so."

Judge Gould, of the Ulster county, N. Y., Court, has decided that a married woman, committing theft or crime, in the presence of her husband, is not to be considered a party to the offense, the husband having authority over the wife's actions, is alone responsible; and a magistrate committing a woman, under such circumstances is liable to an action for false imprisonment. Now, if the husband is not legally the master of the wife, why is he held amendable to the law for crime committed by her?

An orphan lady, whom I knew, married a rich farmer; she expended several hundred dollars, indeed all her patrimony, to furnish her new home; after a few years it became necessary to replenish worn and broken articles. Her husband being penurious, denied the most common necessities of life, left her—took up his abode in his father's house, near by, and posted her. Was she permitted by her tyrant husband to live with her children? No! After a short time he commanded her to go the boarding place he had provided for her, several miles distant, with her most bitter enemy, but she refused. He called men to aid him, forced her into her a carriage, and drove off rapidly. On arriving at the place, he ordered her out of the carriage; she refused, but he forced her out, left her there, and returned home. That poor woman returned to the dwelling that same night, but the children (and the furniture which she had purchased with her own money) were removed. She remained in that deserted house all night, and she was afterwards compelled to support herself.

Her husband, cruel as he was, did not exercise all the authority vested in him by the law, for he did not collect her wages.

That proves that the husband can compel his wife to leave her home and children, or he can compel her to return; and if she refuses to go with him, he can call men to aid him in securing her, and she has no redress unless she can prove extreme cruelty. Does not that show the husband is master of the wife? Well may Professor Walker say that "the law of husband and wife, as you gather it from the books, is a disgrace to any civilized nation." Do not the laws by which women are governed, and which are thus denounced by the learned expositor of the law, degrade women? Again you say—

"For public policy, and the individual good of both parties, the law gives the husband control and ownership of the property which they may both possess. He controls it, but she receives equally with him, the benefits of it."

Is that true? and, if so, why do you acknowledge in your first article that our laws impose unjust restrictions upon women in their right to property, and affirm, that so far, you are a woman's rights man. Again, in your reply to "Esther," you say:

"We stated in the outset that our laws imposed unjust restrictions upon woman as far as their property rights are concerned."

Then, according to your own assertions reiterated, woman is compelled, by the law, to submit to unjust restrictions in her property rights. Allow me to ask you, sir, are the laws which impose unjust restrictions upon woman in her property rights, for her individual good? Does the wife receive equally with the husband the benefits of their property? I admit that the law gives the wife the right to purchase in her husband's name, not only the necessaries, but if their circumstances will permit, the luxuries of life, and he is compelled to pay for them. But what is the law worth to the heart-broken wife of the poor inebriate? Is it for her individual good to have a miserable lot to control her property and earnings? What is it worth to the wife of the vile man who squanders at the gambling table, or on his vices, the rents and profits of her estates? What was it worth to the wife of the man of Medina county, who squandered his wife's estate, and then deserted her, leaving her sick, and apparently near the grave, with three small children, to depend upon the charity of a cold and heartless world. She is now a poor, broken-hearted woman; her children separated from her, and she has found a home—where? In the poor-house! What is it worth to the woman, who is so unfortunate as to be wedded to a tyrannical (master) husband? The fact that he is, by the law, invested with the power to forbid any persons trusting her on his account, proves that it is worth nothing to her, *nothing, absolutely nothing*, and you will not (*inconsistent as you are*) affirm that it is of any value to woman unless she is so fortunate as to marry a man too noble to exercise the authority vested in him by the law.

Notwithstanding you assert in your remarks to "Esther," that your objection is to the right of suffrage, and on that point only can there be a controversy between us; you say, again, in our article of Feb. 20th:

"Mrs. Swift will please show us wherein our laws reduce women to poverty and degradation, and if our law makers refuse to change them, we will surrender the ballot box into their hands."

And are not women reduced to poverty by your laws? A man died in this county about one year since, leaving a small estate valued (as I was informed by one of the appraiser) at six hundred dollars. Small as it was, the widow was allowed but the use of one-third. The anxiety and grief consequent upon the robbery inflicted by the laws of the State, drove her to desperation, and she committed suicide on the day of the sale.

Does not this prove the fact that a widow, when the estate is small, is reduced to extreme poverty by the laws of the State? The law which deprives the widow of both the property and the children, (for a widow is not permitted to control both,) degrades her. The law that compels her to give bail for the faithful performance of her duties, in either case degrades her. The law that compels the

widow to pay a fee to state officials to enable her to administer on her husband's estate, degrades her. The law which compels her administrator to deliver every article belonging to her husband into the hands of three men for valuation and appraisal, and to accept at their hands the sum set off for her year's support, and the few articles the law allows the widow, degrades her. The law which compels her to return an inventory of the estate to the Court of Probate, and to pay large sums to state officials, not only robs her and her children, but also degrades her, inasmuch as it impeaches her ability to manage property, her honesty, and her maternal affection. Would not men feel degraded, were they compelled to submit to the same laws? Would they not soon adopt another declaration of rights? Is not the married woman degraded when her legal existence is stricken out; when the law ceases to regard her as an independent being? And is it not the inevitable tendency of such a law to degrade her?

The fact that many women do not know they are enslaved, shows the extent of their degradation, and that a long train of abuses and usurpations have completed the work, and has blinded them to a sense of justice and right. That is one of the most potent arguments that can be presented to prove the degradation of woman.—She may appear before the world with proud and lofty bearing; man may bow reverently at her shrine, and do honor to her surpassing loveliness, yet she is none the less degraded in the eye of the law.

Again, you say it is not because these reformers have lost confidence in our sex, that they demand the right of suffrage. No, sir; there are husbands not only a few, who not in theory, but in practice, acknowledge the equality of the wife in domestic relations and property rights.

And there are host of noble, truthful and distinguished men, who deprecate the tyranny that enslaves women, and demand for her equal political rights with themselves. They do not arrogate to themselves the right to deprive women of the inalienable rights which she with them inherits from her Creator—to be brief they do not fear to argue or compete with women. Although we are aware that the elective franchise will ensure to women, not only rights in property, but equal control of the children, yet we do not base our demand, for the right of suffrage, on the fact that women are reduced to poverty by our laws; we claim it not because our law-makers refuse to change them. We ground our demand on the principle that taxation without representation is tyranny. What I ask is the political condition of every woman in the United States.

Let us see: Prof. Walker, in his introduction to American law, says, with regard to political rights, "Females have no part or lot in the formation or administration of the government. They cannot vote or hold office; we require them to contribute their share in the way of paying taxes for the support of the government, but allow them no voice in its direction. We hold them amenable to the laws when made, but allow them no share in making them, and, says the learned jurist, this language applied to males would be the exact definition of political slavery. And why is it not political slavery when applied to women, merely because custom does not teach us so to regard it. We claim it from the fact that women who possess property are taxed for the support of the government. We demand it because women, if they do not possess taxable property, are taxed in the form of duties imposed not only upon our silks, tea and coffee, but even on our little mits, gloves, laces, shawls, veils, carpets, blankets, spicess of all kinds, indigo, pins, needles, buttons, &c.

No woman, however humble, escapes taxation. That woman who goes out working by the day, and carries home her slender purchases has contributed her mite to the support of the government.

Do not these facts prove that the regulation of a tariff even concerns women as well as men. Tell us not the tax is small and therefore not oppressive. A tax of three pence on a pound of tea was not much for the fathers and mothers of '76 to pay, but there was a principle involved, therefore they not only protested but fought against it.

With regard to your offer, that should our law-makers refuse to amend the laws which reduce women to poverty and degradation, you will surrender the ballot box into the hands of women. That is more, sir, than you are authorized to bestow, and more than we ask; we should equally deprecate the monopoly of the ballot box by woman as well as by man. We demand a recognition of woman's equality; we believe that, as in Christ Jesus, so in true democracy there is neither male nor female. We believe that laws are essential to the well-being of society, and we demand that woman's right to share in the formation and administration of the laws by which she is governed be acknowledged. We believe that universal suffrage is to the only safeguard to liberty, and we ask that it be made truly universal—open alike to woman as to man.

As regards your suggestion that I drop the subject and amuse myself in a more appropriate manner, I will merely say that I have endeavored to meet your assertions with candor; should the facts presented fail to convince you that justice, truth and humanity demand the repeal of laws which make distinction on account of sex. Although we do not write for amusement, yet we are prepared to present a long array of facts to show still further the wrongs imposed upon woman.

Yours, for truth and justice,

ADELINE T. SWIFT.

Getting up in the Morning.

The hour we get up in the morning very much depends on the hour we went to bed the night before. It is pretty evident that nature made a mistake when she calculated the sun's going down, or else some of the present generation are sadly in fault about retiring to rest, and no less so in regard to getting up.—What a waste of beauty, what a waste of music, happiness and health to sleep out the morning hours! Reader, did you ever live in the country, and in the month of June get up about half-past 3 o'clock in the morning?—There is no other hour like that in the whole twenty-four; 'tis full of incense, full of music, full of heaven, full of inspiration. We should think, if angels ever came to earth, they would come then; and we fancy they do, for the air is full of fragrance—every grove has its orchestra, and such pieces as they play, too! Not an instrument is out of tune, not a note out of time. Such pieces! No Mozart, no Beethoven could play them!

Every leaf, twig and flower sparkles with dew! We fancy there has been a hail storm of diamonds! Talk of the splendors of royalty! The pomp of wealth and the glitter of gold! Did you ever see and realize a June morning? Then you will know better what estimate to put on a jeweller's shop! Did you ever get one breath of air into your lungs from such an "incense-breathing morn?" If you did, you felt an inspiration more of heaven than earth. Awake, O sleeper! such scenes occur nearly every day, and you lose the sight. You burn your life out with gas, and sleep it out by sunlight, thus shortening it at both ends; wake up with a dull, heavy headache, bitter, dried-up mouth, and trembling limbs. The late hours, late suppers, late going to bed, and late getting up, are enough to make a man late all his lifetime; and he may think himself well off if he is not late at heaven's door.

Mothers should not try to make their children sleep in the morning. Give them very light suppers and put them to bed early. They will be enough better nutured through the day to pay for it, so that in the end you will do just as much work as if they had slept in the morning, and you will be a great deal happier and they a great deal healthier.

TOPSEY.

Ohio State Teachers' Association.

We are particularly pleased with the account which we find in the Cincinnati Gazette of the semi-annual meeting of this Association, held lately at Mansfield. The Teachers determined to have a State Normal School for the education and training of Teachers, and, as an earnest of their feelings, raised at the time a handsome amount of available means. The lady Teachers were no less prompt and liberal than the gentlemen, and we trust they are successful in their avocation, and receive as liberal reward.

We have not room for the whole proceedings, but give the following synopsis of good addresses:

Rev. J. B. Bittinger, of Cleveland, read an able paper on "The Will as an Educational Power."

He contended that there was no assignable limit to the success of Educational enterprise where there is a strong, indomitable will. It is the will that studies—that supervises—is the engineer—its rudder the engineer of the mental machinery—the hand that binds—the momentum of progress.

He dissected the various relations which *will* bears to the perceptive and reflective power.

How it characterises those who are distinguished for perseverance, promptness and energy.

He contended that the *will* can be cultivated.

The *will* is interested and strengthened by mastering what it attempts—defeat makes it balky.

Faith must be excited—we are able when we are willing—where there is a will there is a way.

He treated of the happy results of a cultivated will.

He who has a cultivated *will* has a command of talents. He can summon, when he wills, all his faculties. His *will* is the recruiting sergeant, the commander-in-chief of all his forces.

The man who has a cultivated *will*, has a full command of all his opportunities—there should not be a string of disconnected advantages, but a perfect stream of equal flow.

The *will* is autocrat of the mind.

EVENING SESSION.

The choir of the Church favored the audience with a nobly executed piece of music. Rev. H. L. Hitchcock, D. D., President of Western Reserve College, Hudson, O., delivered an unusually able address on the subject of "Completeness of Intellectual Development."

He said life is a school, and it is discipline that adapts the pupil for future usefulness. He said that the laws of health should be known, felt and observed—that the moral nature should receive due attention—that no partial cultivation could fill the design. Whatever has been the past, Progress is bringing a brighter and better day—the glimmering is now in the horizon. The stream is bearing it on to the ocean of Completeness.

He spoke with effect as to the no insignificant part educators bore in their connection with society. It behooved them to awaken the conception and deepen the impression of the importance of complete, thorough intellectual cultivation.

Harmony must be observed to secure this, that conscience may not outgrow reason and run into the "mint and cummin" of the law—that while being just, we may not be too severe—that an unguided zeal may not destroy charity—that while defending the right, the lovely may not be trampled upon.

As a vital principle to attain this, there must be a supreme regard to God.

Detached rays, reflected through a prism, may attract as being more beautiful, but it is the blaze of the full orb'd Sun that is complete.

Less cultivation may give a temporary and apparent supremacy but the final result determines in favor of him who has made a harmonious development of the whole being—he is recognized as the model man.

The tests of time show a surer judgment, experience proves the better man to be, not the idol of any age or party, but the representative of humanity.

The Golden Mean may not be co incident with the highest developments—the line is not just midway, but beyond. It is the completeness of the character that stamps it with perfection.

The infidel was forced to exclaim, "Socrates died like a Philosopher, but Jesus Christ died like a God." Each part must be developed—cultivation must be harmonious—The man *must do well*—"Act well thy part." The man of moderate abilities trained to do *right*, will exceed the one of intellect, without heart, the latter will, *by and by*, surrender. A completeness of development, is the highest idea of humanity—erect, intelligent and good, the living, knowing, loving, active being, God intended him to be—a candidate for that new creation, where cultivation is completed, life's school goes on from morn to eve, training each being till the work be done. Each impress made, leaves its light or shade on Society.

In this preparatory school—the school room proper—is given the direction to the accomplishment of the largest practical efficiency. He claimed for each mind, that he should not be *littled* by confining it to special instruction, but that all its powers should be unfolded. In such general cultivation, is the surest warrant of success.

Youth is the forming period—in it is the embryo man—he will succeed or fail according to his early education.

But school education is only a part, he passes from one department to another the first tingling the coloring of all the others. Physical education is not to be neglected. There is no special shape assigned to each mind to grow to, each is capable, by cultivation, of growth and indefinite acquisition. The mind is not to be fashioned into a machine, to accomplish a particular result, but should be prepared for the great school of life.

The true intent of the Educator should be to make him the finest specimen of humanity he is capable of—the noblest, the happiest, the most useful.

Life, then, is not a pastime; man is not to breathe away his appointed years in dreaming indifference or unconsidered, careless effort; but in all seasons, in all places, under all circumstances, his heart's purpose should be, to extract the most instruction from each. It should, then, be understood by the Educator, that his duty is to co-operate with the author of our nature in developing youthful minds at a period when cultivation influences the whole career of life.

His remarks on the dignity and value of the profession of the Educator in this regard, were noble thoughts, dressed in golden words.

He enforced with emphasis the proposition, that *all* the youth must be educated. We must train up a healthy generation, virtuous and efficient: the farthest and the lowest must be reached, that the nation and the world may be gladdened.

The Legislature can't eradicate the seeds of crime, the educator may. What the Statesman's sagacity and policy fails to secure, the educator may attain. By this general cultivation wiser enactments will be placed on the statute book, and more obedience will be observed to their restraints. The work throughout is second to none other.—Our aim should then be, complete intellectual development. We then will have a united nation, united in universal good will. The Educator touches the springs that move the world's machinery. Success and reward will follow. Reward in the consciousness of having done a duty well, and in the reflection that so many have gone forth from his hands; to find life one school of intellectual and moral improvement, worthy of the various and wondrous arrangements of a succeeding and far higher destiny in a glorious immortality.

Little Darling! When and Where?

The lady trod the streets of the great city. She was hurrying home.

Suddenly her attention was attracted by a picture in a store window. It was the picture of a little boy of about two years old; he had taken off one shoe, and was sailing it in a bowl of water; his stocking hung dripping over the side of the basin, his playthings lay scattered about, and his toes peeped saucily from beneath his frock.

The lady was delighted. "Sweet little creature!—just about as old as my little Bertie," she exclaimed.

"Little darling!" she continued, "how roguish

he looks—but he will spoil his mother's carpet, break the basin, and take cold. Ah! if I could only purchase the picture to hang in the parlor."

The lady arrived home.

Oh! do things ever go right when mother is away?

Such a nursery as she looked in upon.

Charlie was astride the shovel, Bella was dragging round a string for the kitten, Bertie sat upon the floor, hammering with the hair brush, and his face and apron bedaubed with molasses.

Poor, tired mother—what a scene for her to look in upon—she gave some directions to Betty, and went down stairs to get some dinner, after which she felt refreshed, and went back to the nursery in more pleasant mood than before.

But, on opening the nursery door, what should she see but little Bertie, perched upon a chair, before her flower-stand, picking off her geranium blossoms, and sticking them in the earth, making a "pretty little garden," as he lispingly said.

The mother flew.

"Naughty, mischievous child—always in mischief!" she exclaimed, catching him roughly away.

Alas! little Bertie—would not this picture do for mother's parlor?

Wasn't it as pretty to make little gardens of leaves as to sail little ships in a basin?

Alas! that the childish mischief which appeared so beautiful on canvass, should be, in reality, so annoying as to make mother lose her temper, and set before the children an example of anger and violence!

DAISY DELL.

[*Ladies' Enterprise.*]

ANECDOTE OF JOHN WESLEY.—A lady once put a question to this eminent man—

"Mr. Wesley, supposing that you knew you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?"

"How, madame, he replied, "why just as I intend to spend it now. I should preach this evening at Gloucester, again at 5 o'clock to-morrow morning. After that I should ride to Tewsbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with them as usual, retire to my room at 10 o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

For The Lily.**Little Jamie.**

Thou hast closed thy blue eyes, Jamie,
And folded thy small white hands,
And gone to the spirit land, Jamie,
To dwell with the angel bands.

Did'st thou hear sweet voices, Jamie,
Calling thee hence away—
From earth, with its shadowed brightness,
To the regions of cloudless day?

Thon art gone with the pure ones, Jamie,
With thee we know 'tis well;
But, ah! we miss thee, darling,
From the home where thou did'st dwell.

We hear no more the echo
Of thy voice so soft and sweet—
And we list in vain for the coming
Of thy little busy feet.

A thousand golden heart-links
Binds us, darling, still to thee,
And cherished with all holiness,
Will thy memory ever be.

And when our life's tide is ended,
And the death angel calls us home,
Wilt thou welcome us there, beloved,
And teach us the seraph's song?

Barre, Mass.

CARRIE.

I have thought

A brother's a sister's love was much;
But the affection of a loving child
For a fond father, gushing as it does
With the sweet springs of life, and living on
Through all earth's changes, like a principle
Chastened with reverence, and made more pure
By early discipline of light and shade,
It must be holier.

WILLIS.

THE LILY.

RICHMOND, IND., AUGUST 1, 1856.

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~~Rec~~ Receipts on "Una" account since last number—Hermione Curtiss; Emily Brown; Mrs. David Mills; Sarah E. Grimke.

Extract from a French Translation, by Sarah A. Grimke.
Political Rights of Woman.

No human power can deprive a being endowed with reason of the right of judging of the institutions under which she lives, of endeavoring to reform them when she sees their imperfection, and of laboring to modify them when they become inappropriate to the present stage of human progress. To deny the political rights of woman, to interdict woman forever from all direct co-operation in perfecting the society of which she is a member, is the result of arbitrary pride, a revolt against the will of Him who has endowed her with power to labor for the benefit of her race.

R. MICHELET.

And the courageous, womanly heart whose faith in the results of truthful emancipation, and consequent elevation of her sex, is bright and firm, must look to the recognition of human rights as the uplifter of our race towards the perfectly pure and good, the grand and beautiful. When the fickle fancies and the cruel selfishness, shall be metamorphosed to good objects, and to heavenly love; when the ideals of manhood and womanhood shall be Christian grace and perfectness—when no longer man is imperious, nor woman weak in ignorance—when her intentions are not mistrusted, nor her love cringing yet even vain; then will we see dignity and uniform development, truth and justice, faith, sympathy, grace and virtue, as angels of strength in every human soul. Esteem and respect for our kind, we must cultivate; all things lovely and pure we must bring near to us for our study and thought.

Losing a Day.

In the ordinary occurrences of our lives, we have few that hang about us with so unpleasant a feeling as the consciousness that we "have lost a day." And this may not have been altogether our own fault. We have not always the control of our circumstances or surroundings. But from whatever source has come our loss, we lay down at night upon the morphean pillow with an unsatisfied emotion—a sad feeling of worthlessness.

We have lost precious time—we have learned nothing new; we have taught nothing; we have allowed a mist to settle over our mind, so that we have not even the consciousness of an outgrowth of thought, or of an elevating devotional feeling. We have had enemies to encounter, and

wreath of victory has not broadened our brow, nor increased our moral strength. Thus we are ever in constant need of activity, determination, and will—power lost, we often miss the victory, and lose our inheritance.

For The Lily.

NEW GARDEN, July 12.

To the Editor of *The Lily*:—Will you permit me, thro' the columns of your paper, to express my gratification with the very able expose of abuse in the medical practice, and the urgent demand for woman as a physician to her own sex, by Mrs. Mary F. Thomas.

Personal acquaintance with the writer, gives me a double interest in her letter; for I know the worth and sympathies, the devotion and indomitable energy of her character. I know her qualifications for the work she has entered upon with almost a martyr's zeal:—and apropos of this:—is it not strange that the faith, the zeal, and endurance of a martyr, should be required to introduce female medical practice among women.

A stranger to the facts might suppose that the universal heart of womanhood would spring to meet, to welcome, and to aid a movement of this kind. Delicate, refined, pure woman, shuddering thro' her hour of mortal pain, in the hands of a profligate adventurer, a tyro in medicine, and a libidinous mocker of the sex; and at the same time turning coldly away from the devoted, true hearted woman, whose knowledge of the wrongs done to her sex, in this matter, has prompted her to throw herself into the work of revolution!—What a spectacle!

Yet, strange as it may seem, women are very often the first and worst enemies to the new innovation of regular and intelligent medical practice by women. Every one knows that, as Theodore Parker says, "woman is a nurse, and half a Doctor by nature," and ladies are glad to secure her services as a nurse merely, thro' sufferings which no man but the husband should witness; but tell them that to be qualified for this service, women as well as men, must have a course of collegiate instructions, with dissections; and they start with horror. What is there so delicate in ignorance. Why should any wild, licentious young man who has lounged and trifled through college, with a cigar in his teeth, and his feet on the bench before him, and whose motives in choosing the profession are often questionable, be preferred on grounds of delicacy, to an earnest, high-souled woman, who has chosen, from a natural fitness for the object of ministering to the sick, and from a sense of duty—a desire to aid in introducing a better order of things? But like a certain writer in "Household Words," I see "such a long perspective of whys, stretching out before me," that I must stop with one more. Why should it be indelicate for a dignified, lady-like woman, whose presence checks every approach to vulgarity, to attend dissections, for the purpose of gaining the knowledge she can acquire in no other way; when no peculiarity of her sex or condition, is secure from the medical advice of the opposite sex.

Far be it from me to stigmatize all members of the profession as "profligate adventurers." There are no purer or more honorable men than some of them. Many of them possess, also, a thorough, grounded and comprehensive knowledge of medicine, that perhaps no woman can possess. I

sonal attendance of men as accouchers, except in peculiar cases, will one day be looked upon as a gross barbarism. What will the noble and enlightened women of coming time think of those who now court and contend for an order of things in which her sufferings are subjects of ribald jest and anecdote, as it is well known they are among thousands of our cherished *Doctors*.

I will not trespass further upon your limits.

Yours, &c.,
E. A. LUKENS.

For The Lily:

WOMAN'S POWER OF ENDURANCE.

DR. M. MATTISON'S INVESTIGATION.

The seeds of truth dropped here and there by the way side, during the last twenty years, have wrought a wonderful revolution. Combe, Graham and many others have taught that sickness and weakness are sins not to be excused, but overcome and earnestly repented of day by day.

It is no longer the fashion to say that one is delicate, or at least it is not considered vulgar to be in good health, and to feel one's self equal to any undertaking that pleasure or duty may require.—Women assume with courage the business of men, not neglecting, at the same time, those avocations belonging strictly to their own sex. The female physician keeps house, looks after the minor details of her household, provides for her wardrobe, sets a stitch in time, bears children, directs their education, and with skill and care watches over a large practice.

How is this? Is it that she is stronger than man? No; but those habits learned in childhood, of husbanding all her time, are still in force. She learned to knit while getting her lesson, to catch up her sewing while mother was reading or talking; she has never had any smoking to do at the corners of the streets, or at the Post Office, while waiting for the news, &c., and now in the varied professions opening to her, she reaps the benefit of early training, and will wear well in them, for endurance is her nature, and "to wear out rather than rust out," will be more and more a matter of pride, and of earnest inquiry of how to accomplish the great aims of her life and destiny, by securing health to herself. With a full knowledge of her own constitution, and the simple aids requisite to health, whatever her calling, she may be her own physician—so far, at least, as to judge whether her adviser is a quack, a mere experimenter, or a wise and well principled person who regards life as too sacred a thing to be trifled with.

The use of the syringe in place of aperient medicines, is pretty generally understood; and so, also, for cleanliness; but the large proportion of those in market are so unwieldy and awkward in their construction, as to render them almost useless to those who are not strong. But we have recently examined one invented by Dr. M. Mattison, of Boston, in which the objections are obviated. It is peculiar in this respect that it has no piston—hence it is always in order, and is perfectly easy of use by the weakest hands. The perfection of the instrument, and its beautiful mechanical finish, the compactness with which it is packed away in a neat little case resembling a needle-book or box, renders it a desirable article. A full description of it, with a wood cut engraving, may be found in the Medical Journal of Oct. 25, 1855.

We believe it to be unneedful to press the importance of the use of this instrument, otherwise

From the Republican.
National Dress Reform Association.

GLEN HAVEN, July 1st, 1856.

MR. EDITOR:—In accordance with the call, the National Dress Reform Association held its first Annual Meeting, on the 18th and 19th ult.

The first sitting was at Wheadon's Hall on the morning of the 18th, the President, Mrs. C. H. Joy, in the chair. Opportunity was given for any one feeling the spirit of prayer, and this opportunity was improved by Dr. J. C. Jackson. Prof. G. L. Brocket was appointed Assistant Secretary.

The call for the meeting and the Constitution of the Association were read by the Secretary.

A Business Committee and a Committee to nominate officers for the ensuing year were appointed.

Ten or fifteen persons became members of the Association.

A discussion ensued on the duties of persons becoming members, and it was agreed that any one who could subscribe to the 2d article of the Constitution, which declares our object to be—"To induce a reform in Woman's Dress, especially in regard to long skirts, tight waists, and all other styles and modes which are incompatible with good health, refined taste, simplicity, economy and beauty," was eligible to membership.

AFTERNOON.—Met at 2 o'clock, President in the chair. The Corresponding Secretary, Dr. N. H. Austin, reported that four thousand Tracts had been published and that three thousand had been distributed, and that an extensive correspondence had been instituted with friends of this reform in various parts of the country. She read interesting extracts from letters received, giving encouraging reports of the state of public opinion, in the various localities where the writers reside. In many cases they were the first who had introduced the improved dress into their neighborhoods. In most instances others realizing its comfort and conveniences, and its good influence on health and spirits, had been induced to stand by their side, and become its wearers, or its advocates. Think of these examples all ye timid ones, who "would be glad to wear the dress if others would." Never yet did any one live out faithfully and under the influence of Christian principles, what to them was truth, without commanding that to others.

The Treasurer reported that \$190 had been received, and \$150 expended; leaving a balance of \$40 and some unpaid pledges.

Tracts at the rate of \$3 per hundred were offered to those wishing to contribute to the funds of the Association. The tracts are at present one chief means of enlightening the public mind, and can be obtained of the Corresponding Secretary.

The Business Committee reported the following Resolutions, which were taken up separately, discussed and adopted.

WHEREAS, Dress is a matter of universal concern—a prominent secular interest every where, and at all times; and, Whereas, the style and quality of dress upon which depend its uses or evils, are subject to the control of custom, being dictated by as great intolerance of public opinion as almost any matter in social life; and, Whereas, From this cause, abuses in the mode of dressing are liable to be perpetuated by force of public habit; therefore

Resolved, That Dress Reform comes legitimately within the sphere of voluntary association, and demands organized and concerted action.

Resolved, That a rational style of dress requires as an adaptation of means to ends, that the body in all its parts, should be so clothed, and only so clothed, as to ensure the most perfect protection, with the least possible restriction upon the motion of the limbs, the action of the vital parts, and the putting forth of physical exertion in any manner whatever.

Resolved, That in the present modes of dress—especially Woman's Dress—we behold an almost total violation of rational principles. We see reason subjected to the most erratic caprice—conscience subordinated to notions and whims,

tured; activity is rendered a task, and health is ruined. And all this is done without reason, without necessity, without forethought, by the mere caprice of idlers, followed by the impulse of blind and servile imitation.

Resolved, That we stand pledged as a society, to use our utmost exertions to recall the public mind from this folly into which it is plunged, and to substitute rational invention for the freaks of fashion, until we secure the universal adoption of such styles of dress as shall answer the proper and legitimate ends of clothing.

Resolved, That our efforts in this direction are grounded strictly on motives of duty; that we feel as much bound to insist upon proper, safe and beneficial modes of dressing, as upon temperance in eating and drinking. We insist upon the Dress Reform as a measure to promote public health; and through this, public force and public intelligence; and through this public virtue and the highest welfare of society.

Resolved, That having as we do, unbounded faith in the ultimate triumph of truth, and knowing that science, reason and common sense alike approve the "Reform Dress," we would say to those who wear the dress: "be of good cheer;" your success is sure; for such are our convictions of the merits of this cause and of the manifest superiority of rational forethought over fashionable caprice, that we verily believe the "Reform Dress" will, at no distant day, entirely supersede the present cumbersome and health destroying dress of women.

Resolved, That our cause is general and not local or specific. Its principles are altogether too broad, with influences too extensive to admit of a particular or proper name. We therefore disclaim the appellation of Bloomerites; and we notify the public generally to know us and call us by the name of *Dress Reformers*.

Resolved, That if the existence of our organization requires any other sanction than the simple proclamation of our principles, it finds that sanction and a full warranty—1st, in the assurances of many of the most intelligent people of our country, who though too much engaged in other good labor to give their efforts to any extent in this direction, are nevertheless Dress Reformers, both by opinion and open confession—2d, in the admission of the leading periodicals, which, as often as they expose the evils of the present styles of dress, recommend the most shallow, futile and ridiculous remedies—3d, in the late circular of the "American Woman's Educational Association," which fully and ably sets forth the ruin of health under which the present generation suffer, and to which future generations are exposed, but which we regret to say, fails to point out the main cause of the evil, or to suggest the proper and sufficient remedy.

Resolved, That excepting the foreign born, a very large majority of the women, girls, and female infants in the United States are in ill health; that their illness originated in, thro' and by, habits resultant from their fashionable long-skirted garments, and which habits those garments not only foster, but forbid them to correct; that their ill health cannot be overcome by *Art*, but surely and only by a return to such courses and practices of life as are in harmony with *Nature*, and her laws which should govern them, and which laws, in their dress and their habits growing out of it, they grossly, palpably and perpetually violate; that when grown to womanhood and married, they transmit their ill health to their children; that already they have so far committed this terrible, fatal error, as to have made hereditary disease in every dwelling almost as familiar as household words.

Resolved, That knowing how slowly truth descends into the human soul, displacing prejudice and implanting principle, expelling notions and sowing ideas, subjecting passions and enthroning Reason, we can afford to be patient, kind, forbearing and courteous, gentle and full of pity—like our Divine Master—to those who may persecute us, despitefully use us, and say all manner of evil against; that we enjoin on each other, and on all who wear the Reform Dress or who advocate it,

Truth, rejoicing that to us has been given knowledge of a better way of life, with courage to make it manifest, rejoicing also, that to others shall be given like knowledge and courage, so that from lips which now speak disrespectful words of us, shall yet come forth noble and able utterances on our behalf.

This discussion proved an individuality of opinion in matters of detail, but entire unity in the one object of our Association, the endeavor to introduce a more physiological style of dress for women.

Thursday evening the church was well filled, and the intelligent audience were perfectly attentive and quiet more than two hours, while Dr. J. C. Jackson clearly defined our position, detailed the evils resulting from the present style of Woman's Dress, and pressed home upon the consciences of women present, the responsibility of continuance in practices which destroy their own health, entail misery on their children, and make Home, where health, happiness and peace should dwell, the abode of sickness, suffering and untimely death. Every one who listened to Dr. Jackson's testimony as a physiologist and physician—to his eloquent words of warning, and to his forcible application of principles, must have *then and there* acknowledged their importance, though it is greatly to be feared that the weeds of fashion and conformity will choke the good seed.

His words to young men, if heeded, may save them many prematurely gray hairs, and lead them in a path less thorny than domestic life now too frequently is.

Thursday morning met at Wheadon's Hall, President in the chair.

Some alterations of the Constitution were made. Some persons joined the Association.

The report of the Committee appointed to nominate officers, was received and adopted.

The following are the officers for the ensuing year:

President—Mrs. C. H. Joy, Glen Haven, N. Y.
Vice Presidents—J. C. Hathaway, Farmington, N. Y.; Hon. Wm. Hay, Saratoga, N. Y.; Elbridge Barker, Howlett Hill, N. Y.; Mrs. E. Smith Miller, Peterboro, N. Y.; Mrs. Mary E. Tilletson, Greene, N. Y.; Mr. A. H. Leavens, Trenton Falls, N. Y.; Dr. Lydia Sayer, Middletown, N. Y.; Mrs. Doctor Bowles, Cortland, N. Y.; Mrs. Eveline Hatch, Skeneates, N. Y.; Mr. E. D. Larned, Peruville, N. Y.; Mrs. E. S. Choate, Glen Haven, N. Y.; R. T. Trall, M. D., N. Y. City; Mrs. S. H. Tucker, Auburn, N. Y.; Mrs. Lydia Jenkins, Port Byron, N. Y.; Mrs. Dr. Kimball, Iowa City, Iowa; Mrs. Amelia Bloomer, Council Bluffs, Iowa; Mr. H. A. Brewster, Nebraska; Wm. T. Rich, M. D., New Orleans, La.; Mrs. Dr. Hard, Brooklyn, L. I.; Mrs. Marinda H. Gifford, Provincetown, Mass.; J. H. Hannaford, M. D., Nantucket, Mass.; Mrs. Mary A. Root, Boonton, N. J.; Miss Nancy Hinckley, Cleveland, Ohio; Mr. H. M. Dexter, St. Louis, Mo.; D. T. Smith, Esq., Minneapolis, Minnesota; Miss Hannah Shotwell, Ottawa, Ill.; Mrs. Young, Washington, D. C.; Mrs. H. M. Olin, Eden, Iowa; Mrs. O. B. Gleason, Eden, Iowa; Mrs. Bugby, Battle Creek, Mich.

Cor. Sec'y—Dr. N. H. Austin, Glen Haven, N. Y.

Rec. Sec'y—Prof. G. L. Brocket, McGrawville, N. Y.

Treasurer—Miss R. A. Donaven, Glen Haven, N. Y.

Auditor—Miss Abbie Backer, Houlet Hill, N. York.

Executive Com.—Dr. J. C. Jackson; Prof. G. L. Brocket; Prof. J. C. Porter; Prof. Caroline Campbell; Mrs. E. L. Knight; Miss Mary Bryant.

Dr. Austin submitted the following resolution, which was adopted:

Resolved, That we appreciate the kindness of those friends of this reform, who, not being able to be present at this meeting, have expressed their sympathy and congratulations, and given us encouragement by writing, and we hereby tender them our hearty thanks.

Letters from Hon. Gerrit Smith, Hon. Wm. Hay, of Saratoga, J. C. Hathaway, Esq., of Farmington, and many other men and women desirous to be present with us, and assuring us of their hearty co-operation, were read. One of these let-

We had a great many letters at the meeting, and every mail since has brought others. All commend our Tract.

It was suggested that we have a general conference meeting, that men and women who had words of encouragement, of advice or of experience, should freely communicate them.

This was one of our most interesting and profitable meetings.

After the adjournment it was found that people had just arrived in town, expecting an afternoon meeting, and the general desire was to hear more.

At all our meetings we had good and attentive audiences, and all the proceedings were characterized by harmony and dignity.

There were eight States represented by earnest men and women, and others by letters, and in ten States and the District of Columbia are persons known to be interested, and wearing the dress. It is not probable that we have found out all our friends in the four months since our organization.

The spirit that animated all our meetings was very cheering, and as women who had borne this struggle alone in their neighborhoods, realized that these were kindred hearts and fellow-laborers they could not restrain tears of gratitude, and all returned to their own homes stronger, better, and more devoted.

About eighty ladies in the Reform Dress were present at our meetings.

Professors Porter and Brocket of N. Y. Central College, Dr. Jarvis and Mrs. Ball, of Canastota, Drs. Jackson and Austin, Miss Donaven, Mrs. Nichols and Mrs. Joy, of Glen Haven, Mr. and Mrs. Knight, of Homer, Dr. L. Sager, of Middletown, Mr. Larned, of Peruville, Dr. Bowles, of Cortland, and others, participated in the proceedings of the meeting.

Our cause is taking hold of the public mind, and if its friends are judicious and faithful, must progress. We may be pardoned for saying that this is the most needed personal reform of the age, because it tends more than any other reform to restore public health—and what good thing can prosper without that?

Who can estimate the evil results of a custom that debilitates the *mothers* of a race? We do not exaggerate the importance of this reform, or its claims upon public attention. Women require exercise in the open air, room to fully inflate their lungs, and opportunity to use their limbs freely. They cannot have these in their present unphysical and unchristian dress. If they have not these they can have neither physical or mental health.

The present dress of woman cramps and distorts her mind quite as much as it does her body; relieved of this, both mind and body would naturally develop. Is it right that the mind of woman should be yielded up so exclusively to thoughts of her personal adornment that she can think or talk of little else? That her grand aim should be to appear fashionably dressed, or as most choose to express it, "dressed like other people?"

While her father, husband and brother are elevated and improved by their efforts to ameliorate the condition of humanity, to raise the standard of public education and to deserve the blessings of posterity through the exercise of their inventive genius—Woman is interested above all else in dress.

It absorbs her Humanity, her Intellect, her Skill, her Affection, often, and to it she sacrifices comfort, health and life itself.

Too often she regards the laws of Parisian Mantua Makers as paramount to the laws of her Heavenly Father.

There are so many reasons why this reform is worthy of attention, that it is difficult to know where either to begin or to end its advocacy.—But first and of general acknowledged interest is its effect on physical health.

It requires little consideration to see distinctly its value here—and as in all cases blessings follow obedience, so in this—if we obey the laws of health many other desirable things will be added.

I cannot close without expressing to all the citizens of Homer, our appreciation of their kindness and respect. During the two days that we were passing about your beautiful town, nothing occurred to offend the most fastidious taste. Every

one was polite, and in respecting our principles, proved to us their liberality and self respect. Many received words of private commendation, and all who were present from abroad entertain the highest regard for the dwellers in your peaceful village.

Did not we by the facility and cleanliness with which we are enabled to pass about on that drizzling day, commend our costume to your sense of propriety? Is there any good reason why a woman should be obliged to remain within doors on a rainy day, or disgust herself with the condition of her skirts on her return home—to say nothing of the great chance for colds, leading to consumption, which may be contracted by sitting with many yards of wet cloth about the limbs.

Answer these questions to your own consciences, all ye who have heard the truth.

Respectfully yours, C. A. J.

TOBACCO.

We record our earnest testimony against the use of tobacco, on the following grounds, viz:

1st. It is unnatural, unnecessary, and useless. The appetite therefor is wholly artificial.

2. It is offensive to a refined taste. This is evident from the fact, that men of cultivation instinctively shrink from even the suggestion that their mothers, wives and daughters may become slaves to the use of this noxious plant.

3d. It is expensive—a waste of money. What a shame that men should pay more for this poisonous, filthy weed, than for the support of schools and colleges! Few countries, in proportion to their population, consume so much of it as the United States.

4th. We have the authority of eminent physicians for declaring that it is exceedingly injurious in its effects upon the human system that it tends to produce various diseases and to shorten life. One physician, Dr. L. B. Coles, late of Boston, who investigated the subject thoroughly in the light of physiology, expressed the opinion, that more lives were destroyed by tobacco than by intoxicating liquors. This may or may not be true; but it is a strong evidence of the pernicious influence of the article, that a responsible individual, who has devoted so much attention to this subject, has arrived at such a conclusion.

5th. Like every other poisonous stimulant, it tends to blunt the intellectual faculties, and the moral feelings. Other things being equal, who would not have more hope of enlisting the influence of an assembly of men in favor of any good cause, if they were in no way addicted to the use of tobacco? What preacher of righteousness would not be encouraged by the knowledge that his audience was too refined, too much under the influence of their higher feelings, to indulge so vulgar a habit?

For these reasons, and for others which we cannot now specify, we earnestly advise all whom our voice may reach to banish the use of tobacco from their families, to discountenance it in the community, and especially to warn the young against acquiring a habit so pernicious, filthy, and degrading. We are the more careful to utter our testimony against this evil, because it exists among ourselves. Not a few of those whom we love, and who are associated with us in the cause of reform, are the slaves of tobacco. They are "bound, lo! these many years," and have not the strength to break their chains. We sympathize with them most sincerely, while we would rebuke them with Christian fidelity, and in the spirit of love.

Signed by direction of the Meeting.

JOSEPH A. DUGDALE,
RUYANEY WAY,
OLIVER JOHNSON,

Clerks.

For The Lily.

HUMAN RIGHTS.

BY MARY WARRINGTON.

Just at this moment, when the country is agitated by the strife of contending political parties, with their caucuses, conventions and ratification meetings, from which we are systematically excluded, as if our happiness and interests were not involved in the issue, would it not be well for us to electioneer a little, in the hope of hastening the advent of our own enfranchisement. We, too, have rights to gain—a cause to advocate—a point to carry. They are contending for equal rights for all men—we for equal rights for all women and men.

Among us, too, are there two great parties. The day has not yet arrived in which we may be Democrats or Republicans; we are labeled "ladies" and "women." The former—the popular party, the rose-water angels, have a platform framed somewhat in this wise: That self-dependence is a disgrace, and only to be tolerated when a necessity, by woman—that her merit rests not upon any work of her own, but upon the light shed upon her by the wealth and social position of a husband or father—that her only duty in life is to walk thro' it as easily as possible, and that she has now the only right she wants, the right to be supported. The requirements of this creed are so easy of performance, that we cannot wonder at its popularity.

Look first at that picture, then on this: Here is a band of women who scorn to shine by any reflected light—who claim that work is for woman, and duty for woman, and that all civil and political rights, too, are for women. They seek no thornless roses; they accept the motto "that a life of ease is not for any man or for any god;" they hold all honest labor honorable, and no accident of birth or fortune dishonorable—believing the Divinity which is enshrined in each breast to be the only true test of individual merit. They call upon their sisters to join them, and they exhort each other to be firm—to regard not the smallest duty as too low, or the greatest one too high for their observance—and to render themselves equal to every occasion, whether in the cottage of the mechanic or the halls of the Senate.

This last position is deemed an incongruity by many. They would regard the advent of a woman President as a token of the escape of the last remaining evil from Pandora's box. This is the feeling of Republican America. Is it not strange that the continent which owes its early settlement to the resolution of a woman; that the particular section of it which was e-christened by chivalric adventures in honor of a virgin Queen, and long retained this appellation, should thus turn matricide? The old world has furnished us with proofs enough of her admission of the political rights of woman—Victoria, Isabella and Maria of the present day; Elizabeth, Maria, Theresa, Isabella, the Joannas, Catherine, Christine, and many others of the past, attest this fact. And had they reason to repent of this? Contrast the brilliant reign of Elizabeth with those of the self-willed, sensual Henry, and the contemptible, pedantic James, and accept the result as a token that governmental capacity is not exclusively masculine. Mark the literature of that period—the Arcadia of Sidney, the Eupheus of Lilly, the Fairy Queen of Spenser, and the immortal genius of Shakspear, and then say that men were not refined and women ennobled by the mingling in political life of the masculine and feminine elements. Kingsley finely expresses the sentiment of the times in a passage of "Amyas Leigh," which for its beauty, we are tempted to transcribe:

"Amyas, Amyas," quoth Frank, solemnly, "you know not what power over the soul has the native and God-given majesty of royalty (awful enough in itself,) when to it is superadded the wisdom of the sage, and therunto the tenderness of woman. Had I my will, there should be in every realm not a salique, but rather an anti-salique law, whereby no kings, but only queens, should rule mankind. Then would weakness, and not power, be to man the symbol of divinity; love, and not cunning, would be the arbiter of every cause, and chivalry, not fear, the spring of all obedience."

This is true chivalry! How poor, in compari-

son, are the shadows which now take the place of the substance! There is a strong political element in woman's nature which will have vent, either in fairness and openness; or in artifice and intrigue. France, with her salique law, has exemplified this; ruled, as she was in truth, in the reigns of the Louis, by artful women. But the long-concealed spirit finally burst forth with maddening fury, animating every woman of France, from the high-souled Rowland and intellectual DeStael, to the market women of Paris. The revolution tells of the result.

We need a political existence, and society needs its influence. It may be that we need some political knowledge, but the mass of women will never gain this until they have political power; when they have a tangible object in view they will educate themselves for it, and unless they degenerate greatly, they will not show themselves unworthy the privileges.

Every advantage reaped by man in the exercise of the franchise, would equally accrue to woman. Every reason which renders it dear to him, should also render it dear to her. Late events have proved the need of a new political element whereby to soothe the troubled waters. Let us direct our energies, then, to this great issue, satisfied that when we have gained this, we shall see the first dawn of Woman's Millennial Day.

From the Woman's Advocate.
Out of Her Sphere.

BY E. OAKES SMITH.

Every day forces the painful conviction upon us that women are to be found everywhere out of her sphere. They were unquestionably created to embellish life, as our brothers are always asserting, made to sit up as images of beauty, like mantle ornaments or to be living lovely statuary in rose-draped saloons, "or die of a rose in aromatic pain," faint at the sight of a spider, and in relation to the other sex assume always the attitude of petition, remonstrance, and dependence.—We should be "shorn of our beams," lest our radiance prove too much for the weak vision of our protective brothers. We were made to be "lavendered" away like olk bouquets, jewelry, grown parse; barbarums of by-gone remembrances, sweet majorums papered up for kitchens, as time ventures to dally with our charms; and yet the actual of life is all the reverse. At this very moment a half dozen girls, from the ages of ten to twenty, are passing our window, each screaming at the top of her lungs, "strawberries, nice, ripe strawberries," in voices exactly the reverse of Cordelia's:

"Her voice was always low,
An excellent thing in woman."

These girls are laughing merrily, and each trying to scream louder than the other; and truly their merry voices, and bright eyes, and glow of health, are in admirable keeping with the delicious fruit, gleaming like rubies, which they tempt us to buy. Yet these girls are "out of their sphere." Melancholy exhibitions of the progress of opinions, which justify women in doing whatever they are best able to do in the way of earning bread by most honest toil. These girls are tidy and respectable in appearance, and quite as likely to live virtuous lives as the poor girls confined in our shoe shops, our tailor shops, our binderies for books, our printing offices, cap and hat manufactories, mints for coining gold, Bible houses, &c.

With all the facts before our eyes, that women, by toil and poverty, are driven out of what our brothers call "our appropriate sphere," and are compelled to bear all the burdens of citizenship, by taxation, responsibility, and labor, we cannot comprehend the force of that logic which denies to us the rights. The women engaged to these and

many other occupations which might be enumerated, are forced into the fore front of battle in the hard contest for bread, and are exposed to all the temptations and hazards which our brothers so feelingly enumerate as threatening us, if we were permitted to go to the ballot-box. If the ballot-box be unfit for the presence of woman, it is no fit place for a man. He who comes reeking from a place of acknowledged corruption is no fit companion for a chaste, delicate woman, and our brothers need not wonder that women desire to purify by the presence of pure and nobler elements, a system which our husbands, and fathers, and sons, admit to be full of evil.

Lawrence has said that the two extremes of civilization are to be found in the modern fine lady, all nerves and vapors, reclining hopelessly upon her sofa, and sustaining her lapdog." A most humiliating juxtaposition. Yet this is the style of women so often in the "mind's eye" of those who sneer at and abuse the advocates of a nobler sphere for woman. We do not look upon the ballot-box as so desirable in itself, we do not own for a hankering for the "leeks and garlicks" of legislative office, we simply desire the growth of more enlarged and rational views for woman; the removal of the interdict, which, while it gives us no just immunities, confines us, those at least who have their bread to earn, and these comprise the majorities of the sex, to abject, unremunerative labor—gives to the physically stronger half of the race, the pick for position, and compels the other half to labor and reap its scanty results upon toleration only. We say, as we have said many times before, remove the interdict, acknowledge us as citizens, give us the privilege of influencing the election of the men who are to rule us; a privilege which you cannot by your institutions deny to your coachmen, your shoebblack, your coal-heaver, street sweepers, or indeed to any one but the idiot, the child, or the felon, and which you deny to the noblest matron in the land. Do away with this glaring inconsistency, and women have little more to ask—the eternal harmonies will tell on human governments represent better human justice and divine love, and this senseless cry of "out of her sphere" be as little applicable to woman as to the planet which, morning or evening, lends its clear, beautiful beams to gild the early or later day.

Self-Rule

Is my theme. The globe is not weightier. Atlas felt not more. It is all that I can carry. The most measured step is required.—I cannot move but slowly. Conscience forbids haste. Love for truth, and the force of duty, compel me to unfold it. It is the sum of my responsibility to my beneficent Father. It is the lesson of this age. Races and sexes must learn it. The white man cannot monopolize it. It is the first fruit of inspiration.—The Third Person is ever whispering it to conscience. It is God's lever in elevating the individual. It is the mind's great solar stimulant.

Woman's poverty lies here. She is rich in attributes. God has lavished his favors upon her. She is infinite in resources, affinities and affections. But in her wanderings, she has overlooked one cardinal virtue. She has not assumed the sceptre of her own will. She has given that to another. The very key to heaven she has handed to an irresponsible power. The mightiest incentive to self-culture, she has left unused.

My Sisters, and Brothers, too, assume the crown of personal rule. This is a divine

right. It is the only hereditary title. It is not a favor, nor a gift. It is an innate right. More, it is a heavenly command. I cannot, you cannot avoid it. If we do, endless curses overtake us.

For a while, we are minors. That epoch soon passes away. Then parental authority ceases. The individual Will then should assume personal authority. And it should never lay it aside. To ask counsel is noble, but to submit is cowardly and sinful. Lessons on submission, woman has always had in profusion. But they are given in pride and tyranny, and if accepted, they mar and narcotize the soul.

The neglect of individual power and the love of accumulated power, are alike wrong, and alike followed with disastrous consequences. Here is the cause of slavery on one hand, and domination on the other. The only power that is right, safe and imperative, is individual.

Could I establish the righteousness of this power, I should be satisfied. My duty would then be performed, and my purpose realized. The men and women of this country, humanity everywhere, demand a knowledge of this great political truth, that Self-Rule is sacred, must not be neglected, nor increased, but preserved by every adult person. The pupil of the eye, the life are no more sacred. If this power is neglected by any person, man or woman, it will be invaded, and again, its neglect blights and narcotizes the intellect and heart. An army without officers breeds discord no sooner than the mind without Self-Rule. The adult should obey no one, but itself and Creator. Under Him, we are and must be self-kings. Let us announce this doctrine. Let us give it the wings of the morning. Let the truth encircle humanity.—Let us live in it. Let us utter, defend, and establish it. It will save every being. It will dethrone all domination. It will liberate every slave. It will annihilate submission. It will wipe sin from the human heart.

The world must be educated to love this political truth. They must be taught to practice and defend it in every relation in life.—The wife and the husband must respect it there as elsewhere. There it must receive unequalled adherence, because of its liability to violation. The wife must rule herself with all the firmness and authority of a Jove.—Encroachments upon that right by the husband or wife, should be instantly repelled and removed. Nowhere is the "price of liberty eternal vigilance," half so truly as in the married relation. Vigils there must be constant. God does not ask us to yield that rule. He authorizes. Hence we should not yield one iota of it to our dearest friend. No more than we should give to another our voice, or intellect. He or she who would ask it, would injure it, would use it for sinister and wicked purpose.

RIGHT OF MARRIED WOMEN IN ENGLAND—OVATION TO LORD BROUGHAM.—An ovation was given to Lord Brougham at the Mansion House, London, on Tuesday, the 29th of April, in honor of the very active part recently taken by the veteran Law Reformer in the amendment of the common law of England, so far as it affects the property of married women. His name is now honorably and inseparably connected with three of the most important movements of the present century in Great Britain—the Abolition of Slavery, the Promotion of Education and the Amendment of the Law; and in spite of many follies, eccentricities and extravagances, and even